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MAZDAZNAN

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ANCIENT OF DAYS

"Out of a Single Fraction

Of my Thought

I have Created all the Worlds,

Yet I, Myself,

Clothed

In the Magic Illusion

Of Phenomena,

Have Remained Separate

In the Midst

Of ALL."

--Ainyahita Pearls.

Mazdaznan International Gahanbar

Convenes at the GREAT WORLD'S FAIR
AND EXPOSITION, PARIS, FRANCE.

Los Angeles, California, March 10, 1937.

WE wish to announce that in accordance with our beloved Master's wishes there will be held an International Mazdaznan Gahanbar at the time of the Great World's Fair and Exposition at Paris, France.

The Gahanbar will be in session from about August 1 to August 8, 1937. Arrangements are pending as to a reception and welcoming gathering to precede the Gahanbar.

As our dear Friend, the Kalantar of France, is prevented by his various activities from taking the lead at this occasion, the organization of the Gahanbar has been entrusted to our dear Friend and Associate, Mother Superior Gloria Gasque from London, England.

Inquiries regarding the Gahanbar may be addressed to William Griffith, Esq., Honorary Secretary, International Gahanbar, 47 Vyner Road, Wallasley, Che-

shire, England, or Mme. Lucile Grave, 149 Ave. de Wagram, Paris 17e, France.

We hope that all our Associates and Friends will gather at Paris to join hands and hearts in the Spirit of Mazda.

With greetings of Peace, Strength and Happiness and wishes for a joyous and successful Gahanbar-time,

MAZDAZNAN HEADQUARTERS.

By Emanuel, Elector.

Note: We shall appreciate to have this announcement published in all Mazdaznan magazines in order to make it known to all our Associates the world over.

February Twenty-Eight

OUR dear Friends and Associates of the royal household of Mazda who have gathered here and the world over in memory of our beloved Master:

With deep emotion and love in our hearts we remember that our beloved Master left us one year ago after having accomplished His great and noble work on this planet. This day, the 28th of February, 1937, is indeed of significance as it marks the end of the first year during which we all had to carry on His work and our daily duties without Him being among us in the flesh.

In most sections of the world it is customary to observe one year of mourning after the passing of one who has been dear and near. We, at Master's departure, did not give out any parole or password in this regard. We knew that among all of His followers the sorrow and grief would be sincere, and deeper than we could ever say. We knew that we could not set any time limit to our feelings and to those of His friends and associates who—we are certain—will never cease to remember and to revere Him as a real Master.

Furthermore, we did not announce a year of mourning as mourning would have been inconsistent with the principle of Master's own teaching. Mourning, we know, is that expression of sorrow which leads to a state of negativeness. Mazdaznan, however, is a positive Science of Life and therefore does not recognize any negative attitude and negative thoughts, because such attitude and such thoughts do not bring us further but prevent us from accomplishing our duties and tasks here upon this earth. Wherever providence has destined grief and sorrow onto us we must not yield to the negative side of our feelings, and we must not lament and complain and allow ourselves to fall into a state of discouragement, depression and inaction.

Naturally, the sorrowful day of our Master's departure will tend to lead us to a state of negativeness because it reminds us of the very fact of His passing

away. But, did not our beloved Master even in His death give us a lesson by choosing for His departure the 29th of February, the one day on the calendar which occurs only every fourth year? It certainly must have been our Master's wish to prevent us from grieving and negativeness, and therefore in respecting His wish we suggest that hereafter we observe services in memory of His departure only in Leap Years on the 29th of February, the actual day of the most sorrowful happening.

But always throughout the year and certainly when we pass from February into March shall we, instead of grieving over His passing, remember His royal person and His noble life. We shall carry Him in our hearts and minds as an example which to follow. We foster His memory, not only because He is so dear to all of us, but also because there is no better and more effective means to remind us always of our duty and goal.—*Emanuel*.

Mazdaznan is monistic in principle and pantheistic in application, recognizing principle in the Infinite, and the application thereof in the objects of nature. As there is but one source, giving rise to but one purpose, culminating in but one destiny, the variety and complexity of things proves all the more the limitlessness of Infinite thought.

Palm Sunday

(Continued from March Magazine)

*"Hosiannah, Prince of Peace,
Come His people to release;
Awake Jerusalem,
Let the Prince of Salem reign."*

That is the song they used. And they shouted "Hosiannah to Him who cometh in the name of the Lord, He who cometh to possess the Throne of David. He who cometh like unto His own, humiliating Himself but not *humiliated* by any means. There are two kinds of humiliation: Humiliation by force, or submission and humiliation by choice, free choice. He chose humiliation because those who sat in high places might *have* to be humiliated, might have to be subjected.

Thus He entered into the great City of Jerusalem, where the multitudes were gathered to greet Him. What a great difference, oh, what a sharp line of distinction was drawn. There was Queen Helena on her white steed, her Arabian steed, and her son who expected to ascend the throne of a brother, to ascend the throne of a desolate people. Look at them! Just see that pride, not even bowing to a people, but taking it for granted that everyone owed them homage. And then, there was the Savior, there was the "Son of

Miryam," as they all called Him. The Son of Miryam sat upon a lowly beast. *He* should sit upon a throne, He should dethrone all kings and dethrone all Emperors. Shame upon you to allow the Savior to ride upon a lowly beast! Why does not Queen Helena dismount? Why does not her son descend? Why does he not give room to a man of character, a man of nobility, to the Savior who has already won the good-will of the people, because He loves and lives among the people? The other one *selects* his friends. He only lives for *one*, himself. He never comes among us. He never ate with Zacchaeus, the tax-collector. He never broke bread with him. He never placed hands upon the blind man's eyes. He never stroked the feverish brow. He does not bring the widow solace and comfort. She does not stand at the open gate of the Temple to put her last copper into the collection box. No, he, like his mother, lives in the expectation of receiving alms. And so they found fault with Queen Helena and her son. And it was only a Savior's hand uplifted that kept them from causing injury to them.

Oh, how wise the people have become! Even a prophet had to say, "The children of the earth are wiser than the children of Light." See how wise, how far-sighted, so very far-sighted, remember, to know it is a good thing to have something as a means of protection, to use as a shield. The children of the earth are wiser than the children of God. They look

far ahead, for in case we lose out in a war, then, of course, the people would immediately turn against us, and drag us from our positions, and kill us in cold blood. Therefore, we must look further ahead. We need not only men in the *trenches*, we need a strong wall raised around us. Thus we need more here than there—far more. And we must raise them quickly, and we must get their promise quickly, in case of trouble, we can use them. And, oh, then the Savior will come handy. It is well to consider Him. Oh, we know of the Savior because of the great sacrifices. We are not only paid to favor, to save, but we have a whole world, not for the Savior, but for ourselves, but that part we need not tell you—just so those serve our ends. And the Savior, too, served His ends. They had it all figured out.

You see, the children of earth are wiser than we are, they make use of things. It is not right, it is unnatural, it is unethical, it is immoral to *use one another*, but it is right, it is proper to use means of protection—means as nature offers them. And so as to be able to use these means, we are to look far ahead, not only far ahead, but as far as Eternity itself. You have to have means of protection so that you may never have to *use your own kind* as a means of protection.

It is unethical, it is materialistic, it is low, it is debasing, it is brutal, the carnal side only that would take it upon itself to use its own, a brother, a sister, a

friend, even using mother and using a wife, a child, even sacrificing a *child* to such an extent as to bring that child's own mother to an untimely grave; for when she saw it, it broke her heart, that one of her daughters, whom she had raised in that Calvinistic faith of predestination, that that soul was already elected for earth's condemnation of selfishness, that it was elected before birth. It is already determined upon, its future, its destiny, its eternity. And then you see that child being courted by one who is her enemy, an enemy unto her faith, her eternal destruction. That faith, remember, that forefathers have held sacred as a means of protection. She had to live in a strange land to eke out an existence, and when it is being assured, there that child is being courted by enemies who killed her forefathers in cold blood, who died failing to exercise her father's prayer; for whenever they were found praying upon their knees, they were degraded by that low-down kind, the descendants of that "brood" by whom they were courted. She is smiling at him, and he is smiling at her—and it broke the mother's heart and she died.

So you see how that murderous spirit was covered up with the Savior in front? Think of it! Yes, the Savior would not stand there, but He placed the *bogus* Savior there. You see the idea of the Savior, He placed them in front of Him. He covered Himself up. He arrayed Himself in covers like the Queen and her son, riding upon those steeds very rapidly,

very fast, but like everything else, riding to its own destruction.

And so we say wherever we turn, we always see history repeating itself. There are always the figures, the characters and the characteristics. As to events, they are only changed by places, conditions and environments, but the motive is always the same, the effects always the same, and it cannot change. As long as the incentive is there, just that long history continues to repeat itself. It is sad, but, after all, that sadness would avail us nothing. It avails us nothing to *reveal* that sadness.

Think of all the sadness that has been depicted and felt by the hearts that have recapitulated the life of the Savior! Depicting just the sad side of it all, what has it led to? The repeating and repeating the same conditions—*it is only repeating it*. And if we only would see it, if only the true Savior Spirit could rise in our hearts like the rising of the Sun, if only we would be grounded in the Sun, as John would have it, for grounded with the Sun, that is the only salvation. We have to be grounded with the Sun, we have to live in the daylight. We need not wade in the darkness of night with these sad stories, but we need to be in the midst of the sunlight that smiles about us, disclosing the objects of sense, awakening our better selves, our spiritual selves unto recognition and realization of the greater opportunities and possibilities, knowing that even that *lowly beast* is

not to be ridden for any length of time, but that it must pass from us, for even that must pass from under us and we must stand upon those feet of ours, if needs be, *stand alone*, and depend upon none. That was the idea—*depend upon none!* For that which you look unto, if you only knew what is behind it, back of it all—if you only knew, it would at once disgust you. And if you only knew the *stubbornness of that animal*. It is necessary, yet it is treated as worthless. It receives no attention from anyone, for it represents very small value. It does not need any care, thistles are good enough for him. When through with him, just kick him out to the open land, he will find something there to sustain himself. But even to that you are not to give any thought.

Give no thought to those in high places, and give no thought to those who have been reduced to lowliness—both must be *dispelled* and *disappear*, and *we must stand on firm ground—giving no offense!*

—Dr. O. Z. Hanish.

Easter Service

WE greet you this morning by saying unto you,
Salaam Aleikum.

(Response.) Aleikum a Salaam. (Repeated three times.)

Song from Avesta in song, page 114, by congregation.

EASTER BELL MESSAGE

*Alleluja! raise the strain,
Christ the God-man lives again;
He hath burst the tyrant's pow'r
Yea, He lives this very hour.*

*I am resurrection new,
Also life I am to you;
All the world I have set free,
In me there is liberty!*

With this springtime thought of Resurrection and life emanating from the innermost of our being, we shall continue to radiate the light of understanding in order that the whole of our being may be enlightened to the degree we realize the reflex operations throughout all the objective world. Amen.

From the Mazdaznan Confession—"I am a Mazdaznan who worships but one God, who is in me and I am in Him. I recognize all things, throughout time

and space with their diverse causations to be the result of Infinite Thought. I acknowledge all things in matter to be the means to an end and not the end of the intelligence of God. I realize matter to be the result of the operations of God's intelligence through substance co-existent with intelligence through Infinite Thought."

Though unnoticed by our senses and unseen by these eyes of flesh, though beyond our comprehension, knowledge, and even beyond the wisdom acquired in academic and other lines, that Infinite motion, that Infinite ever-active intelligence still works—for it works—as it has been working from time immemorial, from the very beginning of its first emanation in space. It is still with us, ever-present, and were it not so we would not be here. And at this time and season the object of all nature is to recall to our memory, to our mind, the origin, source or beginning of things in the realms of cell formation.

This is the Easter or springtime season—Easter from Oster, Oster from Ost—"the rise," and Ost is derived from the Aramaic meaning "there where the light arises," therefore Ostra, "the rising rays." We might say that Austria—though it is really in the western part of Europe—was to the western tribes the country where the sun rises early, and it was first Ost-ra, hence Austria. "Ra" means ray as we have it in English; "ra" is the ray, the light ray, the light beam, the sunbeam, the ray. It is the time of the ris-

ing of the rays, that means the increase in velocity, in motion, in action on the part of the solar rays inducing the awakening of the elements and intelligences that slumber and are imbedded in the soil, calling them forth to the surface and inducing thus growth and formation. Therefore we still celebrate Easter, or Ostra—or as the Germanic tribes would say, Ostern and Oster—which means the time of the increase of the solar rays inducing the resurrection of the slumbering or apparently dead seed in the ground. It is the resurrection, then, of Nature, clothing herself in the garments of greater possibilities, of greater accomplishments, of greater power.

That idea takes hold of even the human mind. After passing through all these innumerable processes of evolution, there is still that certain something back of the mind and heart that calls out the original idea of clothing oneself in the garments of newness, or of purity, the display of colors—so this is not an unnatural idea, it is within the nature of things. We feel that incentive more at the beginning of springtime than at any other time of the year. When autumn comes and Jack Frost announces his coming, all we think of is to protect ourselves from the biting cold of that northern fellow. It is immaterial as to looks or color at that time, just so we keep warm. But in the springtime it seems even the pupil of the eye expands and enlarges, and we seek colors of a more or less intensified nature; it is that desire of

putting on something new or becoming which will make us appear equal to the objects and colors of nature. We have inherited the desire to be arrayed and that is within the nature of things. To the extent that we follow that trend of thought, and follow it according to the emanations of the solar rays which come in contact with all the objects of nature herself, we establish the harmonic laws. We find or see even by passing through innumerable avenues or labyrinths, the *origin*, the *beginning*; for once our thought is accompanied by nature, nature's forces, powers, and nature's intelligence with all its energies, we are on the pathway of the beginning of all things. If confined to just one particular place, it would be equal to that stray ray of light revealing nothing but only to the degree with which it is capable of brightening the object before us.

This is springtime, it is nature's season of resurrection, and we who are the outcome of all its efforts, the culmination of all its operations, we are to remember, we are to recall to our memory all these processes that go to perpetuate all the objects of this earth, that we may remain in connection, in communication not only with the objects as they appear on the earth, but through them remain in communication with the origin, the source, the Infinite. How beautifully the ancients put it:—we have not been able to improve upon it, the self-same thought that has been held for years,—held by the blessed Zarathushtra,

entertained by the blessed Ainyahita:—that, “I am a Mazdaznan.” I am one who masters thought, I am one of those who holds that there is only one Infinite Intelligence and that Infinite Intelligence is *thought* with all its innumerable qualities and endowments. It emanates to any realm whatsoever and gives, to the extent of its desire, the incentive unto life’s manifestations. I am one who continues to recognize the source, the beginning,—in short, “I am a Mazdaznan who worships and admires, who holds above all things known and assured and believed in and this is the only thing that I hold worthy, to be of value, namely, ‘there is but one God and I am a Mazdaznan who worships but one God, and God to be a reality, to be within our reach, God to whom I can give my thought, my thinking, to whom I can apply my reasoning, my concept, I realize if He is to be such, HE is in me and I in turn again am in Him,—Who is in me and I am in Him.’ ”

This little confession, these short sentences, have been for ages and still are a means unto controversy. The ordinary mind cannot conceive it, cannot comprehend the possibility of possessing that which is without, or see in the without that which is within. Yet again, on the other hand, even from a material standpoint, how easy we can understand that everything in nature, owing to its many evolutions and creations, has created cell upon cell until at last we become that compact being that we are today,—and we

can see how we have to breathe the air into our being, the air with its many compounds, and take of the more substantial materials continually in order to add to our being and not only add but uphold that which constitutes us as a whole. So we can see how that which is without by entering within, perpetuates our being. And again, we see how it is possible through our intelligence, that the wisdom, strength and energy which is within us, by being applied to the things that are around us, we are able to impress upon them all a greater impetus, a change for the better. We see all that and still it seems to be somewhat perplexing to the ordinary mind to comprehend how that which thinks, reasons, contemplates, that which analyzes and deducts, not only constitutes the attributes of a still finer realm which is within, but is enabled to perpetuate and uphold these attributes which necessitates a greater consciousness, a greater understanding. We need more application to that which is without for that which is within our circumference corresponds to all these attributes. "God is in me and I in turn am in Him," for God, who is intelligence, cannot be limited to the one or the other, for if it is in the circumference and if we comprehend it we know it must be within.

Light bears light, carries the light waves, enlightens. Darkness creates no light, darkness is darkness. Darkness, remember, is density and it can create nothing but its own kind. The being thinks, and

proves by virtue of his reasoning, of his thinking, no matter how limited, that there is reason. We may screen that reason as we would screen out the solar rays of light by pulling down the shades and so become only conscious of the darkness. Because of the darkness within we are not conscious of the light without,—but remove these shades and immediately the light rushes in to manifest its own. And exactly so with us: to the extent that we admit that light of understanding of all the objects around us, to that extent we begin to realize the limitlessness of the light within and understand the intelligence, the energy around us or in our circumference, of which we are the pivoting point.

Springtime proposes to touch our hearts, to touch our minds to the extent we arise from out of the sepulchre of superstition and leave not only the sepulchre behind but even the shroud,—the very shroud into which we have been wrapped. The story says, “they found the Savior not, only the linen in which He was wrapped. The diplomas into which we are wrapped, the licenses into which we are wrapped, these degrees of honor into which we are wrapped, as long as they enwrap the body of our being just that long we remain in that sepulchre of superstition. But as soon as we throw off the shroud we come out into the open or as the story says, “He went into the garden.” We come not into the Garden of Gethsemane, where the bloody sweat was induced by the

thought of the superstition of the world. We come into the garden with the flowers, and trees, the beautiful sapphire skies above, the turquoise colored ocean in the distance, the irregular lines of mountain chains, with the valleys below all scented by the perfumed roses; and there He was, walking in the garden, arrayed in a new garment, one in which he had never been seen before,—and so may it be with us that in a new garment we appear in the garden. Gethsemane is no longer to be thought of for this is the garden of resurrection, this is the garden that breathes of springtime, this is the garden of display, this is the garden where we may breathe and thus become conscious of the breath and spirit which induces liberty, freedom to choose, liberty to go about.

So away with all these walls suggesting nothing but superstition! Let us go out into the open garden, into open nature and commune with the flowers, with the grass blades. Let us try to read the hieroglyphical writings in the skies made by the moving clouds,—catch their forebodings, and though they may shed tears the earth is rejoicing, for every drop mingling with the solar rays and imbedded into the soil means development, unfoldment and brings on maturity. Let us commune with nature, for nature is the mediator, nature stands between God and self. No man can intercede, interfere, no man can stand between God and me, nature is there. Nature is the open door. Through nature and following her step upon

step, we discover the source and its reflex, the goal.

We can find so much which pertains to the days gone by; as the scriptures say,—“The scales shall fall from their eyes and they shall see.” The Blessed Savior also said, “Then with your eyes you shall see me, just as I am, for your eyes shall no longer be holden.” Thus in nature, as though looking through a lens, as if gazing through a microscope, we discover and find that very first motion continuously presenting itself in everything and passing on through everything. It even moves within our own being, and by virtue of its recognition within and its discovery in the objects without, we shall find, or save that golden thread which makes it possible for us to ascend, to climb, and from one clearness, from one phase, we pass on to another phase without even leaving this plane. This is the plane, this is the earth, the garden, this is the paradise, the Kingdom of Heaven! Thus we shall continue to say the prayer, “Thy kingdom come, thy will be done on earth!”

If we take up our subjects according to the season, the demands of nature, and the subjects that directly correspond to our mental makeup and the demands that the mind or mentality would make, with what greater ease we would understand what life, what the manifestation of life is for. We received a letter asking, “I would like to know what we are really living for?” This woman had devoted her time to the study of the human body from every possible

standpoint, then she devoted her life to the relief of the ailments of the human kind, even spending years in an insane asylum that she might bring better comforts to women who had lost their mentality; then, when she returned to the whirlpool of the commercial world, she asked herself, "What am I really living for?" We see she was lost at last, her mind became confused in that narrow path of human superstition, not knowing that everything in the midst of humanity is only phenomenal and has nothing to do with the designs, the object, the purpose, the destiny of life. The phenomenal side is meaningless and offers nothing but its own kind of phenomena. In the end, in tracing it, we find it is due to one cause, and that is misunderstanding, misapplication and misuse creating ignorance. It is one and the same thing irrespective of all the troubles, worries, ailments and heartaches of this world,—they are all of the same origin. It is due to misunderstanding, insufficient understanding, as to the relation existing between object and object, and the increase of that misunderstanding naturally increases the channels of misuse, abuse and trouble, and then come all kinds of trouble.

We just set it all aside and do not give it any further thought; let us forget misunderstanding, misuse, ignorance, and turn our thought toward that point, in that direction, that source, that beginning which alone is conscious of destiny, of purpose, of design. Ignorance, misapplication, misuse have no

purpose, neither have heartaches a purpose. A purpose is only possible there where the state or condition induces production, utility or usefulness; that is purpose. Anything else has no purpose, is of no value. The sooner we get away from the narrow idea of the phenomenal side of life and of paying attention to the phenomenal, the sooner we come back to first principles. Think of a highly educated person with a well-developed and cultured mind asking, "What am I really living for?"

We do not propose to live forever in this one tabernacle, this one house, this one bungalow, for monotony suggests itself there where we pin ourselves down for good. Away with all these ideas! Everything must move, everything must have a change. And that woman needed a change. She thought only those in the asylum were insane, but when she went into the business world she found the difference was only another phase of life.

We will have ideas but do not let them take hold of us, for they will only reflect and react,—we just see it and say no more for we are satisfied that it is merely another phase. We will not allow the phenomenal to attach itself to us,—we can see it and we can give it a little thought so as to define it more readily but we then leave it there just as the man eating the fish left the bones. This man contended that the Bible was full of contradictions and that the best of books contained contradictions. We asked

him why he did not eat the bones of the fish and he thought that was a good joke. Then we asked him why he did not leave those bones of contention in the scriptures and the books and just pick out the good. That is what we want to do, just pick out that which we can use and digest whether mental, physical or otherwise, and as for the rest for which we feel no inclination we just leave it alone and we do not give it a thought. If we could only apply that to the every-day walks of life just think what it would mean to us and the time we would spare for greater development.

“May thus our pathway be brightened to the extent of realizing that ‘*I am in God and He is in me.*’ ”

—Dr. O. Z. Hanish, April 11, 1915.

*Then let ev'ry Easter bell
To the world this message tell,
I live, I live again,
And walk, and talk with man.*

Reminders

TOO much bread is a source of many troubles. Rather use raw cereals such as oats, finely ground wheat, millet, or flaked wheat.

All fresh foods repulsive to eat in their solarized state are either parboiled and then steamed or baked in a tightly closed casserole or baked in the oven.

A mustard leaf in salads or a sprig of foenueky will go a long way in purifying the venous blood and raising the gravity of the arterials.

The juice of carrots and black radish are of inestimable value to digestive organs and of potential assistance.

The tops of all vegetables may be used for soup stock, except the tops of carrots. Radish tops with beet tops make a better dish than spinach. These tops are easier to digest, and are of special value to the anemic and all who have skin troubles.

Cut fine two dehydrated apricots and one peach and mix well. Use one teaspoon at a time, chewing it slowly. After an hour take another teaspoon. Repeat until all the quantity has been used. This will assist alvine calls and thus eliminate a cold.

When in doubt what ails you, take a colon flushing with bicarbonate of soda and thereafter one teaspoon of cream of tartar to a tumbler of hot water and drink as hot as possible. After half an hour repeat the dose and note the improvement. Keep feet dry and warm, bowels open, and all will be well.

A vegetarian diet is the most simple and economical known, hence the most healthful. The less one taxes the organic system with bulk and oversupply, the better the assimilation of the smaller quantity of food eaten. Learn to select your food. Find more ways of preparing it.

Use three drops of Eucalyptus Oil in a glass of hot water on an empty stomach twenty minutes before meals and note a great improvement to your renal and alvine calls.

Season soups or stews with freshly grated nutmeg or orris root. A little practice in this direction will reveal surprising results. It is another way to economy, health and wealth. Only too often one throws away the best part of the food.

When enervated, nervous or prostrated be sure to have an artichoke every day for five weeks. The artichoke may be alternated with fresh peas and asparagus but be sure to have at least half of an artichoke with each meal. Artichokes should be parboiled for ten minutes and then steamed or baked for twenty minutes. Eat without any dressing. Just plain.

All the peelings of potatoes, turnips, carrots, parsnips, outer leaves of lettuce, cabbage, cauliflower, celery, onions, brussels sprouts, broccoli, etc., may be put into a strainer and thoroughly washed. Then place them into a pot with plenty of water and allow it to simmer for an hour. Then strain it all and the liquid will make fine soup stock to which may be added pulses, barley, rice, or noodles; add oil or clarified butter, salt and pepper to taste. Most delicious soups and gravies are prepared from this kind of vegetable stock.

“A Stitch In Time”

IN case a cold or cough hangs on for more than thirty-five hours, run no risk; it may be the flu germ—influenza. Resort to a colon flushing at once. To four quarts of hot water, 114 degrees Fahrenheit, add from three to four tablespoons of baking soda. Take flushing while lying on right side. As soon as all water is in the body, turn on the back; manipulate bowel region from the left to the right side, or along the ascending and descending colon. After evacuation, take internally five to more drops of Eucalyptus Oil in half a glass of hot water. Drink quickly and repeat the dose after an hour or two. The colon flushing may also be repeated after twelve to twenty hours. Rub very lightly. Drink Flaxseed tea with lemon juice. For a meal take orange juice, raw egg, cream of wheat and a demi tasse of black coffee or black tea. A portion of papaya with the two meals a day will be effective. If not obtainable, then soak either dried prunes or dried apricots in claret. After six hours' soaking, steam the prunes or apricots for thirty minutes and strain them well as you do not wish to eat the skins. May be eaten in small quantities with the wheat. It is important in all severe colds to attend to flushings lest the lungs become impaired, in some cases affecting and injuring the pleura. When the latter becomes inflamed it may prove disastrous. “A stitch in time saves nine!”

Mother's Counsel

Eugenics

OFTEN we find individuals who think they have discovered something in Nature whereby they may bring about the process of regeneration. In having the ideal before them, and not respecting or regarding the laws that control and govern all the intervening stages from the ideal to that of the real, by the time they half-way reach their ideal they fall by the wayside, never to rise to the attainment of their goal. Just as in the process of gestation, a momentum enters their lives, a momentum which they failed to control and govern. It is the same with individuals who say they believe in God, believe in sacrifice and in the saving power of Jesus the Christ, and all that sort of thing, but, remember, they believe it only so long as everything goes smoothly and they are fortunate in securing everything they need and want, but just as their home burns down and the insurance runs out three days previous to the calamity, there with the loss of the insurance staring them in the face, behold, their faith ebbs away. By the time they are bankrupt in business, and go through other misfortunes, they no longer believe. They are the people who always tell you that if God were really

true, or if there really were a God, He never would have allowed those things to happen. If God were a God of love, He could never have chastized His children to such an extent. Such are the immatured ideas which they now entertain. Why? Because they never, in fact, exercised true faith and belief; they have never had confidence and assurance in whom they claimed as the accepted one—not a tested one—and for that reason a certain momentum in their lives may change them entirely for evil just as a momentum in life may change them for good.

For instance, take a man we will say who has never done one kind act in all his life and was out for mischief, nothing but mischief; he is a terror, we will say. The reason for this is that during the process of gestation the momentum turned the course, owing to certain conditions and environments which governed his mother at this time, but with the fact that his mother's own nature was absolutely good, true, virtuous. Still, the conditions and environments suggested themselves at a certain time so strongly that she was unable to ward them off and thus the impressions and imprints were made there and then. Just as the momentum set in, and the process of gestation turned the other way. The child was born, grew up and lived to work mischief. How long will he be a miscreant? He will be a miscreant as long and for just as many years as correspond with the phase or classifications of the animal mind when the momen-

tum took place, when the momentum suggested itself. Then comes the momentum of the mother side asserting itself, for now the debt is paid. It may be forty, forty-five, fifty, fifty-five, it may be sixty years, as the case may be, but all of a sudden a change comes over that individual, and one thinks a miracle has been wrought. It is a miracle. It is a wonder. He is no longer the same man. He is now all kindness and goodness, and if it so happens that anyone is around who remembers father, mother and the child and all the circumstances, of course, they will say that it is not the same man. They cannot understand by what law such a change could be brought about.

—*Dr. O. Z. Hanish.*

(Continued)

As It Appears Today

HAS the world lost heart? There is perhaps as much courage in the world today as there ever has been. Courage there is, but it lies hidden, latent and inactive, because the foundation upon which courage rests has been swept away; the well-springs which feed this divine human quality have dried. Those qualities that make for courage and morale—inspiration, faith, human sympathy, trust in our fellow-men, that security which gives men a sense of strength and reinforcement—seem wanting in most characters of today.

Yet men are not afraid to die; they will not even fight to overcome death if mere living be the only reward of victory. Their ultimate fear is that they may live dishonorably—may exist without that morale which gives stamina to this existence, enabling man to live honorably and nobly.

Today men are bewildered. Why? Because the solid rock of trust and faith has been swept away. We question if there be anything left that is worth while. We can survive the questioning of the acts and deeds of our leaders but when motives are doubted, confidence is shattered and cynicism and scepticism prevail, then life loses ballast and man drifts into a "don't care," indifferent state.

Perchance it is because deep down in our hearts there is an all-absorbing fear, chilling us to the very marrow. We ask ourselves if greed and lust for power is to conquer the progress of centuries, and if the glorious civilization, built by the honest, earnest and true souls who through thousands of years have striven to place their highest ideals into realization, hoping thereby to aid in making this world a worthy place to live in, is to be swept away by the selfishness of mankind.

Keep in touch with the "spirit of the times" which offers many golden opportunities, through which our intelligence becomes quickened. Do not stop its progress or you will be shut off from it, and you will be carried outside of the stream of life that would eventu-

ally lead you to the goal. Keep abreast with the spirit of the times and you will never lag behind. In Mazdaznan there is no turning back. Humankind progresses in spite of ignorance. Waste in manufacturing does not stop production. Universal law governs all and we must vibrate with this law, never in opposition to it.—*Maria R. R. Hilton.*

Easter Lessons

THE glorious drama of Easter portraying the resurrection with all its significance and treasured lessons has again been religiously commemorated by those endeavoring to follow the life of Our Savior Jesus, the Christ. The blessings that come to us at Eastertide following the Lenten regime should be retained by us not only during the spring season but throughout the entire year, and it will be so, if we continue to live the simple life as exemplified by the blessed Savior.

The vivid portrayals and descriptions of our Savior's life given by our revered Master, especially during the sacred Easter season, will continue to live in the hearts and minds of all those who were fortunate enough to listen to His illumined thoughts which now become monuments of Truth and Light, always to be treasured as precious jewels by appreciative souls.

Like unto the Savior our Revered Master counseled that: man should not become earthbound by the accumulations of materialism, or by "that which moth and rust doth corrupt," but rather lay up treasures of a heavenly state. The Savior portrayed the virtue of humility while entering the great city riding upon a lowly beast, although the pride and pomp of royalty surrounded Him as those of worldly grandeur rode beside Him on their richly caparisoned steeds. But the multitude hailed Him as their deliverer, their Prince of Peace. The authorities petitioned the Savior to stop these demonstrations but what a valuable lesson we learn by His answer! "If I should silence them these very stones would speak." Never attempt to silence a mob, the ungovernable, limited, uneducated minds, but always give them free sway. The moment you would check them in their course, they would turn and destroy you as would the unchained elements of nature.

The symbol of the resurrection of the soul from out of the grave of ignorance and superstition, the transfiguration upon the mount of understanding, will forever depict to man the lesson of immortality, the triumph of soul and spirit over matter.

These beautiful Easter truths are a solace, comfort and inspiration to the weary pilgrim seeking the true path unto higher consciousness and the realization of the at-one-ment with their Creator. To quietly pursue one's path and to follow a set plan in

accordance with the governing laws of life and nature will enable one to sight the goal of ambition and to attain the blessings of success. Anything that does not appeal or that is not in harmony with our nature, should be avoided. Negative conditions and undesirable elements do not exist for us and should be treated with silent contempt.—*Maria R. R. Hilton.*

A Mazdaznan Confesses

INFINITE Intelligence, Infinite Thought, Infinite Power, Infinite Wisdom, Infinite Love—these are the attributes through which I can hope to know God. Only by contacting the results of God's activities in my individual surroundings can I illumine my understanding to the point of seeing and knowing the Infinite One. Without the sensory equipment bestowed at birth I would be imbecile, incapable of knowing; therefore, it is my major problem to be sure of that which I know—to test my knowledge by the highest of all known rules, so that when I make a statement I can be sure that I have said only that which I can substantiate as truth. I cannot acknowledge a statement unless I have certain knowledge that fits my idea of truth. Rote confession is worthless, is untrue to the God-in-me, untrue to the God-in-Whom-I-am. I acknowledge only because I have found the highest truth in that acknowledgment.

*"I acknowledge all things in matter
To be the means to an end,
And not the end of the Intelligence of God."*

From my window I see a dog—a bundle of flesh and dog intelligence. I trace in my mind the stages through which his ancestors traveled from his present status as man's companion and friend, back to the wild dog, cousin of the fox and wolf who roamed the woods and steppes of the man-less world. Back through that to the great mammoths of the early ages of our earth, and back beyond the mammoths to the jellied masses who formed the first known animal life. Through all this march of the dog can be seen a definite progress in intelligence. The slime-animal had but a small spark of intelligence attuned only to the simplest forms of assimilation and procreation. Later, in the mammoth this intelligence was slightly higher in voltage, and seems to have included a growing knowledge of other intelligences than its own, as well as a higher ability to orient itself. In the wild dog this growing knowledge gained in breadth and inclusiveness, adding the law of the pack to the general law of survival. In the dog who plays outside my window all these intelligences are blended, and it takes a large step further in its development of ethical urges, love, honor, and obedience, a power of speech at times most adequate, a sharp, even though collective development of sense powers. So, through a member

of the animal kingdom I trace a gradual procession of ever-enlarged intellectual horizons.

In the growing plant on my windowsill I can trace the same developing intelligence, but to a smaller degree. Quite possibly a knowledge of crystals, of minerals, metals and geology would show a stepping up of intelligence through the ages in the mineral kingdom.

But my greatest source of light on the Intelligence of God comes in a study of man himself. From the early dawn man, through the stone, iron, cave and all the ages, to the thinking, intelligent human as we now know him, there can be traced a gradual awakening of mind powers. Physical scientists discover more fully each day the gradual development and improvement in the physical body of man. And, as the discoveries in the powers of the physical body of man also reveal its weaknesses, these same scientists are finding the dependence of the physical on its mental component, the intelligence of man. Not yet has physical science gone further in its research. But, as the analysis of man's intelligence becomes more complete his spiritual nature will begin to show its power to the investigator, and in that day physical science will be forced to accept spiritual influences and spiritual findings as truth.

To those whom the investigatory urge has driven beyond the purely physical limitations of science there comes the added horizon of a spiritual intelligence in

man. When that spiritual intelligence is stimulated and employed, together with the mental and physical intelligences more generally used, then truly we can begin to trace the workings of God in matter, and in small measure to see the Infinite Intelligence in operation, thus to sense its aim, though not its end.

Through the lower realms we trace an ever-dawning and growing intelligence. And since, in the human races as they have followed each other down history's pages, we can trace an ever-broadening, widening and sharpening intelligence, and remembering the countless eons of time these changes have taken to attain their present results, growth and development, then we can be assured that God, having gone so far in His work of progress, development and unfoldment, will surely not be satisfied with things as they are. Surely the degree of intelligence, of physical, mental and spiritual development, of wholeness, reached by even the most perfect of men, is not the ultimate end to which God is working for His people. Even Jesus, the Christ, although He was the most wonderful of all men to walk the earth, acknowledged that He had not attained to the ultimate of his possible development. For Jesus said to His mother on that memorable resurrection morn: "Touch me not, nay, touch me not in that attitude of humiliation; I am not yet what I am to be. I have not yet ascended to my Father. I have not yet reached the goal!"

Seeing the results of God's Intelligence employed

about me over the ages past I can really believe and truly acknowledge that God's limit of creation has not been reached; that this earth, these humans, their brothers in the various lower and higher kingdoms, and all things in matter are but on the path, are but at the present stage of God's Creative Intelligence, and that His Intelligence will continue on through countless ages to come in an ever-widening perspective and to an end not to be comprehended by the finite mind.

*"I acknowledge all things in matter
To be the means to an end,
And not the end of the Intelligence of God."*

—Naomi Neeper.

Mazdaznan vegetarianism, fruitarism and good health dietaries differ from other systems owing to the all-inclusiveness of Mazdaznan and its experiences in matters pertaining to hygiene not limited to a particular set of temperaments or climatic conditions.

Mazdaznan is all inclusive. For this reason it sums its observations and deducts such conclusions therefrom that prove of benefit to all concerned. One Mazdaznan motto is: "Pay attention to our present needs as thereby we lay a foundation for a glorious future."

Sermonettes

"Yatha Ahu Vairyo" dispels illusions and delusions, optical and otherwise.

"Vohumano" is the Good Spirit that rises in the bosom of all those who follow the promptings of the spirit of obedience.

"There is no religion higher than Truth and no Truth higher than God."

Mazdaznan is the only infallible Science of Life and Eternity.

Mazdaznan reveals the method whereby mankind may grow, develop, unfold and mature.

Life manifests here upon the Earth through the Power of Breath.

The form of man reveals the degree of vibration of the principle of Breath.

Ainyahita says: "There is no failure except in looking backward."

Healing by Prayer was an art with the Zend Folk—and reached a height bordering on the infallible. There were prayers for each Sign of the Zodiac which means for those conceived and born in certain signs. These prayers were destined to offset all prenatal and ancestral influences and endowments necessary to fulfill their destiny, thus accomplishing the real purpose of life here on earth.

A Mazdaznan Essay

HUMANKIND en masse is still unawakened to the consciousness of what Socrates called the Reality of Life. When we study the pages of history and compare the past with the present time, we conclude that salvation and redemption is an individual affair. Great minds and awakened souls have always been numbered in the minority but their knowledge and wisdom have enlightened the world since the beginning of man. Truth has always existed and now at this present day and age we find the self-same Message of Truth being propounded and expounded again for the benefit of all those seeking and searching for higher and better means of attainment.

The average man still on the lower rounds of the evolutionary ladder merely exists in a state of unconsciousness, content to satisfy his carnal wants and desires. Nevertheless, there are individuals of a higher type endowed with awakened mental and spiritual propensities who endeavor to solve the riddle of life and who seek to approach their unknown Creator. Being surrounded by the phenomenal in nature and the complexity of life in matter, even the best of mentalities become perplexed and lost in a maze of uncertainties. Mankind fails to trace through the objective in nature the powers and forces directed by an Infinite Intelligence. It is for this reason that

the perfect Message of Mazdaznan is sent out from time to time in order to reveal the path, the Tao, way, that leads to salvation, redemption and emancipation. Nowhere is there to be found a system as scientifically arranged and yet so simply stated that even a child may understand, as is revealed and declared in Mazdaznan Science and Faith, or Health and Breath culture. It is commonly stated that "the proof of the pudding lies in the eating," which means to infer that claims must be demonstrable. A proof is an undeniable fact which none can gainsay. Mazdaznan makes no false claims and offers no vain promises but it does demand demonstration and proof. It guarantees most amazing results when the pupil follows instructions implicitly and conscientiously in a spirit of faith and confidence.

In the study of Mazdaznan Health and Breath culture one is taught the necessity of returning to the basic principles of life and thus become attuned to, or in harmony with, nature and infinitude. Man must first learn to know himself, his entire being, and thus become aware of his relation to nature and nature's laws. As no house will stand secure unless built upon a firm foundation, even so in building sound health of body and power of mind, one must first work with the basic side, the physical body, to make it a fit and perfect instrument for good use. No musical artist will play upon a piano which is defective and out of tune; then how can man express the

qualities, propensities and endowments of the mind, soul and spirit realms, harmoniously and perfectly, when the body, his instrument, is in a discordant and diseased state?

Mazdaznan holds the key to every situation and maintains that the triune principle of this physical being is based upon *breath, diet and exercise*. Breath conveys life to the body. When born the babe utters a cry which establishes the breath action, air fills the lungs, and the heart begins to pump the blood throughout the circulatory system which operation continues until life leaves the body at death. The lifeless form returns to the elementary forces in nature. Breath, then, must be the most important factor to be considered. The air inhaled into the dynamics oxygenates the blood, thus restoring glandular activity and stimulating the brain; while the food partaken of furnishes fuel and nourishment to the cells of this physical constitution.

The Ancients understood the importance of scientific breathing, for it is stated in Genesis that, "God breathed into the nostrils of Adam (one erect, upright) the *breath of life* and Adam became a conscious soul." Not until he breathed the breath of life did he become conscious of himself, his true position and relation to God and nature. The Savior also declared: "Take ye all of the spirit, the whole of the spirit." In the Aramaic, spirit was synonymous with breath, air, or in the Greek, *pneuma*. Then,

again, the Savior admonished his disciples by saying, "When ye pray, pray without ceasing!" By breathing out, fully, to the utmost, one expels the carbons from the dynamics and increases the circulation of the blood.

The student finds that the application of rhythmic breathing and the regular use of scientific exercises are direct and satisfactory means assuring immediate results and fulfilling the most sanguine expectations. Mazdaznan Health and Breath culture is unsurpassed, unrivaled and unequaled by any known system or school of philosophy. *Breath, diet and exercise* are the open sesame, the magic gateway, leading to a perfect life, assuring to the individual health, happiness and success! *Health* is not an asset but an absolute necessity to one's well-being. *Happiness* is a by-product which one creates by maintaining health of body and power of mind. Matter becomes subservient to the control of the mind when one adheres to the laws of nature and when one draws consciously from the universal space. Success is then a natural consequence as every human being is entitled to a just share of this world's goods, or as it is stated in the Mazdaznan Declaration of Freedom, "A just share of this worlds' goods to the extent of one's application of individual intelligence."

"Mazdaznan declares its system of breathing to be based on thoroughly tested and proven scientific principles, borne out by scriptural records and rec-

ognized by scholars and eminent scientists as the only inimitable institution embodying the infallible methods of nature."

Mazdaznan, Master-thought, continues to be the password throughout Eternity!—*C. Hilton.*

Egyptian Religion

(Continued from March Issue)

THE prominence of the lower element in the Egyptian religion need not surprise us when we see the sacred stone at Mekkah (the Black Stone) still venerated by nearly all Muslims, and yet more remarkably see in Egypt itself a sacred snake revered at the tomb of the Sheykh el-Hareedee in Upper Egypt, which must be the representative of a long series of sacred snakes which have held their own from the overthrow of paganism through fifteen centuries to the present day.

APPENDIX: The Book of the Dead

WRITING was as old in Egypt as architecture and sculpture. The papyrus reed furnished the most ancient material for paper in the days of the oldest monuments. The dry climate has preserved a great number of ancient rolls, of which most are

religious, and of these again the greater part copies of one book, the Ritual, which French scholars call the "Funeral Ritual," and Germans the "Book of the Dead." It is a work evidently compiled from time to time, divided into sections, originally separate books and chapters, each chapter being usually illustrated by a representation of its chief subject above the text. Part of this book has been found of the date of the Eleventh Dynasty (before B.C. 2000), and according to its own statement, which derives collateral support from a more general assertion of Manetho, one chapter was discovered in the time of the Fourth Dynasty. There can be no doubt that the greater part is of extreme antiquity.

Two great difficulties assail us in the endeavor even to construe this book. It was held to be specially advantageous to the mummified Egyptian that a copy should be deposited in his tomb. Consequently it became the custom to write these copies in great numbers, and, as they were not intended to be read, the scribes were careless in their copying. Hence arises a multitude of errors which at every step embarrass the student. The other difficulty is due to the causes which render the Egyptian religious writings more hard to interpret than the historical. Yet, thanks to M. de Rouge's patience and skill, the general purport of the work is now understood. It is throughout text and commentary, and curiously as already remarked, the text usually simpler than the

commentary, which by its allegorizing method renders the obscurity of the subject greater. The theme of the Ritual is the story of man's fate in the nether world, and the text consists of a series of prayers to be said in each of the several zones through which the soul was to pass on its way to judgment, and the confession of innocence that was to ensure its acquittal.

Side by side with the Ritual we find another work relating to the underworld, the Book of the Lower Hemisphere, describing the journeyings of the soul after death through twelve zones corresponding to the twelve hours of the nocturnal sun. This book was in Fashion at the period to which most of the Tombs of the Kings (Nineteenth and Twentieth Dynasties) belong, and their pictures afford the illustrations of its chapters.

The "wisdom of the Egyptians" is not to be found in the Ritual and the Book of the Lower Hemisphere, but in the few moral treatises that are left. The oldest complete one of these, that of Ptah-hotep, a prince, son of a king of the Fifth Dynasty, is the first work of the character of the Hebrew Proverbs which has come down to us as a whole. It teaches a high morality apart from the Egyptian religion; that religion it almost ignores, in general speaking of God in the singular as the judge of men's actions. It is a curious question whether proverbial writing of this kind, that is, wisdom embodied in short pithy sayings, very often stating a duty and the reason for its

performance, is not of Egyptian origin. In Hebrew literature it is scarcely found before the date of the Proverbs. If that book is in its origin of the time of Solomon, and this can scarcely be doubted, a curious question arises. How are we to explain the striking similarity of method in the Hebrew and the Egyptian book? It is not likely that the contact between Egypt and the East between the times of Moses and Solomon was sufficiently strong to influence Hebrew literature. It is far more probable, unless the similarity is accidental, that tradition preserved a method of teaching that must have been known to Moses, who was "educated in all the wisdom of the Egyptians." If so, the Hebrew work may contain archaic fragments preserved by the original collector just as it contains sayings added after its first completion.

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—*Edward Ulback.*

Member: Archaeological Institute of America.

Egyptian Postures

(Continued from March Issue)

SCIENTIFIC exercises, prompted by good judgment and reason, are calculated to check undue loss and build up the human mechanism to an extent of assuring satisfaction and success. Egyptian Postures in this series assure the physical and intellectual development in the gray matter, touching the spiritual side only to the extent inherent.

6. This position is identified with number 2 in the Egyptian Postures, but constitutes a new series owing to the difference in the effect upon the nerves. Here the fists are placed and dug deep into the arm pits, controlling and keeping the thumbs tightly to the lines set. The emptying of the lungs upon a melody and filling same remains like in the former Posture.

(Continued in May Issue)

Although we may not fathom the procession of the planets, neither discover the beginning of life manifestation, this much we do learn from observation and investigation that life is eternal and identical irrespective of difference in manifestation. More and more it dawns upon our mind that variety is the result of blendings of intelligence with substance while achievements in a realm of action are in consequence of timely control of such powers and forces that correspond to one's consciousness.

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